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בלבבי משכן אבנה



SOURCES OF THE FOUR ELEMENTS

24 pages compiled by the Rav Shlit"א from a wide range of sources in *Chazal*.

This weekly parsha sheet is based on translations from HaRav Isamar Schwartz, Shlit"א the author of the Bilvavi & DaEs series. The Rav attended the Pachad Yitzhak Yeshiva of Rav Yonasan David, Shlit"א and graduated from the Ponovitch Yeshiva of Rav Gershon Edelstein, Shlit"א. The earliest of more than 50 sefarim of the Rav where enthusiastically endorsed by Rav Moshe Shmuel Shapira, z"l, Rav Moshe Sternbuch, Shlit"א, Rav Yitzchak Zilberstein, Shlit"א, the Tolna Rebbe, Shlit"א, Rav Moshe Mordechai Karp, Shlit"א, amongst others. Using an eclectic approach, the Rav's teachings speak to the hearts of Jews from all walks of life.

PINCHAS ZEALOUS FOR HASHEM

Avenging The Honor of Hashem

In this week's *parshah*, the Torah writes, "*Pinchas son of Elazar son of Aaron the Kohen, turned back My wrath from upon the children of Israel, when he zealously avenged My vengeance among them.*" Pinchas knew that there is a *halachah* that "Zealots may attack" (*"Kanaim poegin bo"*)¹. In the case of Zimri, who had taken a Moabite woman in marriage - one of the three examples listed by the Sages as a law which does render punishment in *Beis Din* but which a zealot may take action against - Pinchas knew that Zimri was deserving of the death penalty, and he used his holy trait of *kanaus* (zealousness) to punish Zimri for his act.

The root of the word *kanaus* (zealotry) is from the word *kinah*, vengeful jealousy. In the side of evil, *kinah*/jealousy is a trait that removes a person from the world, for the Sages state that "Jealousy, desire and honor remove a person from his world." When this trait is rectified, however, it resembles one of the holy traits of Hashem, Who is called "*A zealous, vengeful G-d.*"²

In the soul, when *kinah*/jealousy is evil, it stems from the "animal" level of the soul (the *nefesh habehaimis*). When it is holy, it

stems from the *neshamah*, the Divine aspect of the soul, which is a "portion of G-d above." Since the *neshamah* receives traits from Hashem - as it is written, "*For a part of Hashem is His nation*"³ - the *neshamah* is able to acquire the ability to be zealous to take action to defend Hashem's Torah.

There is also an intermediate level of *kinah*/jealousy, which is called *kinas sofrim*, "jealousy of scholars". The Sages state, "The jealousy of scholars increases wisdom"⁴. However, although this is true, this is still not a totally pure motivation. The holy use of *kinah*/jealousy is when it is stemming from Hashem's trait which is vengeful, "*The zealousness of Hashem, the Almighty*"⁵, which is rooted in the words of the verse, "*A zealous, vengeful G-d*".

We need to understand, however, that although this trait is rooted in the spiritual, and it was created to defend the honor of Hashem, it is still tainted with a mixture of good and evil, just as everything else in Creation, which currently contains a mixture of good and evil.

Let us therefore see what the different kinds of unholy motivations are, which can become mixed with

³ Devarim 32:9

⁴ Bava Basra 21a

⁵ Melachim II 19:31

¹ Sanhedrin 81b

² Nachum 1:2

PINCHAS ZEALOUS FOR HASHEM

the holy kind of zealousness and taint it.

1- Jealousy and Personal Agendas

Many times, it can happen that as a person is being engaged in holy zealousness, there is some base zealousness mixed in, which stems from the “animal” level of the soul. Even more common than this is the fact that personal agendas are also mixed into the holy cause. It will seem to the person as if he is acting zealously in a holy way, as if he is emulating Pinchas, while in reality, the person is also acting upon various interests that are self-serving.

The root of the person’s zealous act is holy, but it is the way in which it manifests, its “garment”, where it can become evil, mixed with other motivations that are not about Hashem. One must be greatly cautious when it comes to being zealous in avenging Hashem’s honor, and be extra wary of any unholy jealousy that may mix in with his holy cause. He must make sure that he is remaining only with the holy zealousness, a result of being attached to Hashem in *d’veykus*.

2 – Born Into Zealousness

Even more so, sometimes a person is born into a certain sect or group of Jewry, where the ideals there are that of zealousness.

When a person is zealous because he grew up in “zealous” surroundings, this is usually not the holy kind of zealousness. He has simply been “educated” to become like this. It is entirely by rote and superficial. He acts zealously because it is a learned behavior, it is “second nature” to him, but he has not

really acquired the true kind of zealousness. He may perform acts that are zealous, but he is not touching upon the actual trait that is zealousness. He has simply trained himself to behave this way and is merely acting out what results from zealousness.

Therefore, people who are born into an environment of *kanaus*/zealousness are usually far from true *kanaus*; it is all being practiced habitually.

3 - Unrefined Character

Making this matter more complicated, if a person has not yet tried fixing his character traits, that means his zealousness contains base jealousy, motivations of self-interest, and habit. Any sensible person can understand what kind of “zealousness” will be produced from this. These kinds of zealots are destructive people, and their trait of zealotry hasn’t been built upon the proper foundations.

Thus, whenever a person wants to act zealously, he must clarify well what his motivations are.

Holy Zealotry

Where does true, holy zealousness come from? There are two root points where it can stem from.

Holy zealousness may stem from the depths of the *neshamah*, which contains a great love for *HaKadosh Baruch Hu* - as in the verse, “*For love is as tough as death, and zealousness is hard like a reed, and her sparks are sparks of fire, a flame of G-d.*”⁶ When one has revealed his *neshamah*, he is zealous for Hash-

em due to this lofty source. The more that a person loves Hashem – and not simply in the sense of a pleasant kind of love (which stems from the element of water in the soul), but a fiery kind of love (which stems from the element of fire in the soul), the more this fire burns, like a “constant fire shall burn on the Altar”, this will produce a holy trait of zealousness that comes from the *neshamah*.

Another source of where holy zealousness stems from is, from a deep quest for truth, which is also an inherent trait of the *neshamah*’s nature. “The seal of Hashem is truth”⁷, and truth is the trait of Moshe Rabbeinu, and every *neshamah* contains this desire for truth.

A person needs to differentiate between zealousness that stems from love for Hashem, and zealousness that stems from a search for truth. There is a vast difference between them.

When a person feels a fiery, burning love for Hashem, it is still possible that other impurities can be mixed into the act. A person who is zealous out of love for Hashem might become so excited that he may not notice certain subtle details, which will cause him to act incorrectly. Even when the fire is holy, its nature is to burst out impulsively, so when a person is zealous for Hashem out of a fiery love for Him, his zealousness might just be an impulsive kind of explosion, which isn’t necessarily truthful.

In contrast, if a person’s zealousness stems from a search for truth, it will then be pure. This does not simply mean to act correctly, but to be one

6 Shir HaShirim 8:6

7 Shabbos 55a

PINCHAS ZEALOUS FOR HASHEM

who “*speaks truth from his heart*”⁸ – it is an inner sense of *yashrus* (uprightness) to do what’s right. This quality of truthfulness in the soul demands that zealous action be taken in order to defend Hashem’s Torah.

The clearer that the truth is to a person, the more truthful his zealousness will be. This does not mean that it will always be completely holy and pure, but it will be much closer to truth.

Love & Truth Together

Thus, even with people who live inwardly and for holiness, zealousness is only holy and genuine when it meets two conditions. It must stem from both love for Hashem, as well as from a quest for truth.

There are people whose *kanaus*/zealousness stems only from love for Hashem, and usually, their zealousness is off-mark. Only those who are also motivated by a quest for truth are ready to truly avenge Hashem’s honor. All *kanaus* must have these two parts: a fiery love for Hashem, and a quest for truth, which stems from an inner sense of what’s right, both in the mind and in the heart, which demands the truth.

When meeting those two conditions, a person’s *kanaus*/zealousness is complete. Pinchas possessed both of these qualities – he had a great love for Hashem, as well as a demand for truth. When a person has these two qualities together, he is taking the right path. However, even then, he will still need to purify his character and inner motivations, so that other factors don’t become mixed in with his holy cause.

Zealousness Is Only For Individuals

Clearly, *kanaus*/zealousness is not a trait to be practiced by the general public. It is in the category of “*A halachah*, but we do not give it as a ruling for the public.”⁹ There are many *halachos* which *Beis Din* did not mete out punishment for when overridden. But if one has true, genuine zealousness, which can only be possible when he is a person who constantly seeks the truth, he is given the authority to act with zealousness and take action about these matters. However, there are only individuals who reach the true *kanaus*/zealousness. Therefore, *kanaus* is mainly an *avodah* for individuals and not for the general public.

There are some people who act very extreme in their zealousness, when it comes to taking action about certain matters. We should understand where this stems from and how their extreme zealousness is developed. Some of these people are acting zealously because they have been trained to act this way since they were young. This is habitual and it untruthful. Others act this way because they have not yet done the inner work of repairing their animalistic trait of jealousy. In others, extreme zealotry stems from various personal interests that are self-serving.

There is almost no one who can go for an extended period of time with the higher motivation for zealousness. With time, they become vulnerable to any of the above reasons, which taints whatever they are doing. It has gotten to the point where the only people who

practice *kanaus* are people with an unrefined character.

To have a deeper understanding of this matter, it is because we are further from the time when we stood at Sinai, where we had great clarity. As we become further and further away from that clarity, there is concealment upon concealment (confusion and lack of clarity of what the truth is), and the idea of zealousness undergoes changes as well, becoming more and more of a concealed matter to us. It becomes like “extremism” to us, when in reality, it is not extreme, but the words of the Torah which we must remain steadfast to.

In the times we live in, there is a great lack of clarity about the difference between matters that fall under the category of “*halachah*”, which are applicable for all people to observe and take action about, with matters that are deemed as “words of *kanaus*”, which are not obligatory upon all people to take action about, and which are only meant for those who possess the true, genuine trait of zealousness.

This lack of clarity and resulting confusion about the matter of *kanaus* is another reason that can taint one’s trait of *kanaus*, in addition to the reasons listed until now. It is because even when a person is being zealous in order to defend Hashem’s Torah, it is not always clear to most people if the person is truly justified in his zealousness, or if he is just acting in an extreme manner.

“Zealousness” and Laxity

To give an example, there are people today who have chosen to take a very lax or lenient path when it comes

⁸ Tehillim 15:2

⁹ *sefer Apiryon of Rabbi Shlomo Ganzfried, the author of Kitzur Shulchan Aruch*

PINCHAS ZEALOUS FOR HASHEM

to keeping many areas of *halachah*. They will deliberately seek various leniencies in any given *halachah*. Clearly, this laxity is a lack of *yiras shomayim* (fear of Heaven). Yet, when people get upset about this and they condemn this lenient attitude of others towards *halachah*, they are considered by many people as ‘extremist’ zealots...

In our generation, areas that are really “words of Torah” have turned into mere “words of *kanaus*” (zealousness), regarded as ‘extremist’ behavior, when in reality, these areas are not “*kanaus*”, but clearly defined *halachah*, the words of Torah!

This is a spiritual destruction which takes place in our generation. What used to be clear to people before as matters that are clearly defined by *halachah*, is no longer so clear! Certain matters that are “words of Torah” are mistakenly considered by many people to be merely extreme “words of *kanaus*”, and that is the low situation of today. Only a few sparks of good still remain in the world.

Mourning The Lack of Honor To Hashem In Our Times

If a person has purified his motivations within himself and has an inner quest for the truth, and if he hasn’t been completely negatively affected yet by the spiritually harmful influences of today and he truly searches for Hashem and for the truth of the Torah, he can feel the inner purity in the soul that demands the truth, to defend the values that are true to Hashem and His Torah.

He will then see a different world in front of him than the one that most people see, even in the world of most

of those who keep Torah and mitzvos. He will see that although many in the generation are lax in keeping them, there are many areas and situations which are clearly defined as obligations of *halachah*, and those areas are not simply matters of “*kanaus*”, but **the foundations of Yiddishkeit being ignored and uprooted!**

When one realizes the way things are supposed to be according to the pure *halachah*, and when one contrasts this with the situation that is taking place today, in which there is blatant laxity towards the keeping of *halachah*, one can then recognize the depth of the terrible destruction which *Klal Yisrael* is found in right now. This can pain any Jew today who seriously reflects about this, and it can bring on a deep crying of the *neshamah*.

After feeling that pain of the *neshamah*, one can then feel the deep desire of the *neshamah* to be zealous and avenge the honor of Hashem. As explained earlier, the condition for this zealousness is that it must stem from a love for Hashem, and from a quest for truth. One can see the words of Torah and *Chazal* in their purity, and then one can see the destruction in front of him, when he sees how so many people are being lax in keeping to the holy words of Torah and the *Chazal*.

As emphasized, in order for one to perfect the holy trait of *kanaus*/zealousness, there must be two conditions met. One must possess a burning love for Hashem, and he must also be a person who greatly seeks the truth. Only then can one’s *kanaus* be genuinely “holy”.

Let It Burn In Your Heart

How much of the *kanaus* should remain in our heart, and how much of it should we act upon? In order for a person to know the answer, he must first reach the level that the *Mesillas Yesharim* describes as *chassidus* (piety), and then he will know.

Practically speaking, most of the *kanaus* (zealousness) that we will feel needs to remain in our heart, and we cannot act upon it. It will remain as a burning pain in our heart, so that we can mourn with the *Shechinah* over the lowly situation of *Klal Yisrael* today, which has descended to a level that is completely unbecoming for the holy souls of this nation.

The reason why we should generally not act upon any *kanaus* (zealousness) that we feel is because in any case, there are no actions we can do that will change the situation of the generation today. Therefore, it is impossible to change the generation through any *kanaus* (zealousness). Only through the light of *mesirus nefesh* (self-sacrifice), which comes from Above, can the generation change - but nothing can be done in the active sense to change the generation today.

May Hashem let us merit the time in when the *Beis HaMikdash* and *Klal Yisrael* will be rebuilt again in their full glory, when “*The earth will be filled with the knowledge of Hashem.*”¹⁰

[from BILVAVI ON THE PARSHAH]

¹⁰ Yeshayahu 11:9

Hashem created everything in the world with an external and internal layer to it. The external layer of something is its active part, while the internal layer of something is its inner workings and potential – its inner world. Any potential in the internal layer of something can either be inactive or active. If it is inactive, all of its potential lays dormant and unused. A person won't be aware of the unused potential, so he doesn't experience it and doesn't use it. But if a potential is active, its capabilities are revealed, and the person can become aware of it and experience it and use it. When a potential isn't active, it's clearly not being used. But even when it's activated, it might either be working in a non-active way, or it's working in a way that's leading to something active, or it's being actualized right now.

There are very internal potential abilities which might not be active and they are very far from being practically used, but they work in a non-active manner. There are other abilities which are closer to practical and which are only meant for practical work. And then there are abilities which are so attached to the external layer, to the practical aspect, and these abilities carry out the practical, active function of something.

Here are some examples to make this more tangible. The nerves of a person may be inactive and they are not reacting as they should be. The nerves are there, but they aren't working as they should be. Or, the nerves can be active, in which case they are healthy, but they still may not be carrying out their desired function. Finally, the nerves can be active and functioning, enabling a person to carry out physical acts like lifting packages, etc.

Another example is how well a person's thinking abilities are. A person's thinking may not be working, in a way that's very recognizable. Even if he tries to think deeply or to think about something complicated, or he tries to think for a long time about a certain topic, he simply can't. Or, his thinking is working but he isn't using it and he's not thinking, even though he is able to. Finally, his thoughts can be working and he is also making use of it. The Ramchal said that

the way of the wise is that they are always thinking, wherever they go. It's not that wise people are always thinking of random things wherever they are. Rather, it means that wise people are always using their thinking – their thinking is working, and they are also making use of it, so they are always thinking.

Another example is motivation. A person may not be motivated at all to succeed at anything, not in the physical world and not in the spiritual world, and certainly when that is the case, he won't want be conscious of the innermost will of the soul to do Hashem's will. Or, his motivation may be active but it's being countered by a different motivation that contradicts it. Finally, the motivation is working and active and nothing is getting in its way.

Every potential ability in the soul is either active or inactive, and there are ways to turn an inactive potential into active potential. For example, one can do physical activities to get the nerves to work better. One can learn Torah and exert his mind in it, getting his brain to be more active. One can learn to find meaning in life and enjoy life, which will get his motivation to be working better.

Thus, actualizing a potential can be expressed in three different ways: (1) Turning an inactive potential into an active potential. (2) Turning an inactive potential into an active and working potential. (3) Raising the level of how much it is working.

So there is a simple way to understand actualizing a potential, and there is a deeper way. According to the simple understanding, actualizing a potential means to bring it out from the inner world, where it remains dormant, and into the outer world, where it becomes turned into some action. It is to use a power in the soul for the purpose of doing something active with it. By contrast, the deeper way to actualize a potential is to get an ability to start working in any way, even if there is nothing active that we see in front of us. It can all be taking place in the inner world, inside the soul, yet it is still being actualized.

Certainly there are many times where there is a need

to make practical, active use of a power in the soul. But not always is this the main thing. The main thing is to get a power working, to get it to function even within our inner world. And this can lead to practical action also, if there is a need for it.

For a person who needs to make everything practical, a power in the soul will only have value to him if he can do something with it. For him, the soul's power in its potential state is not nearly as important as its practical use. Even when he identifies his strongest power, all he will be interested in is how to practically use it, in the active sense, in the world of action that we walk and move on.

In contrast, if a person has the inner perspective, he realizes that the soul's power is more important than in its active use. The active use is merely the completion of the soul's power, or the action can get the power working because of the rule that "After the actions, the hearts are drawn." With this perspective, a person will identify with his strongest ability and he will want to always see that it is working, and to experience it more, within himself – even before he has practically done anything with it.

In light of this, or main work at actualizing our strongest potential is to get it to be working more, and not necessarily to "do" anything active with it that we can see. Of course, if there is a need to practically use it, then we can use it in the active sense as well, but that's not the main purpose here.

The Joy Factor

The way to activate our strongest potential power (and get vitality from it) is mainly based on the power of joy. Any constructive power that wish to actualize can be done through the power of joy – and not only when we actualize our strongest power. We shall explain.

Joy comes from utilizing the element of earth. In the physical world, seeds are placed into the earth and the earth nurtures the seed, producing the seed into a tree with roots, a trunk, branches, fruit, and leaves. The earth actualized the potential of the seed. In the

same vein, one of the roles of the element of earth in the soul is to actualize the potential of something. This is the whole concept of joy. Joy can accompany a person at any step he is in the midst of as he's working towards a goal, and joy is especially intense when a person finishes a step. When a person finishes the last step of what he's doing, he has actualized a potential, and the result is joy.

If a person is investing himself emotionally or physically in something, and he doesn't find joy in it, it has no meaning to him. It is like a seed that hasn't been planted, or a seed that hasn't been watered. Unutilized potential stays deep in the soul and it does nothing for the person. But through the power of joy, a person can actualize any of the soul's potential and take it out of its dormant state. This gives a person the possibility of being aware of his capabilities and experienced them and using them as he wishes. Just as joy takes a person out of inner exile and brings him to inner redemption, "For with joy they go out", so does joy activate the exiled abilities of the soul, bringing them out from confinement into a state of redemption, expansion, and revelation.

If we want to reveal our capabilities, especially our strongest ability – and if we want to actualize their potential – we need to start applying joy to them. The happier we become with our abilities, the better we can actualize them, nurture them, and get vitality from them. And we can work the other way around also: We can activate our potential and then we recognize our soul's abilities and identify with them and connect to them. By default, we will become happier with these abilities that we are revealing from within ourselves.

General Joy and Specific Joy

There are two kinds of joy – a general source of joy, and a specific source of joy.

The general source of joy is to be happy with all the good that Hashem has given us. We can be happy with Hashem has given us spiritually – our Torah learning, the mitzvos, and all the powers of the soul,

etc. And we can be happy with all that Hashem has given us physically – our health, livelihood, etc.

But we also can find a very specific and more inner source of joy, which is to be happy with the portion that Hashem has given to us personally, as a gift. Chazal said, “Who is wealthy? One who rejoices in his share.” Simply speaking, being happy with one’s share is to be happy with one’s situation on this world, whether it is good or bad. But the more inner way to understand this is to be happy with one’s main share that he has been given, because it is something that’s part of his very essence.

Our personal share on this world can only be one thing alone: The strongest personal power that we have been given. It is part of our very being.

This inner source of joy is an even greater source of joy to us than the general joy of all that Hashem has given us collectively (Torah, mitzvos, health, etc.) When Chazal said “Who is wealthy?” they meant inner wealth that we can get from within ourselves. They didn’t answer, “One who is happy with all that he has received from Hashem.” Rather, they answered “One who rejoices in his share” - because the truly wealthy person is one who knows what his internal and personal source of joy is.

So, to the extent that we are happy with our strongest power, that is how much we will be actualizing it. We will get inner wealth from it – we will get great and wondrous life-giving energy from it.

Joy At Every Stage of Self-Actualization

Just as our main joy will come from being happy with our strongest power, so do we need to be happy with every step of this process in which we are learning how to discover, connect with, and utilize, our strongest power.

Until now we have been explaining how to identify our strongest power, to embrace it and think about it, to connect with it, and to be willing to invest ourselves in it. But we should also be happy with each of these steps. We should be happy when we identi-

fy what our strongest power is. We should be happy when we embrace it and think about it. We should be happy when we are willing to invest in it. Every step of this process is part of actualizing our strongest power, and therefore each step is something to be very happy about.

Therefore, when we are trying to actualize our strongest power, we should understand and internalize that an additional and very important step of this process is, to be happy with each step that we are doing here, in which we are bringing out our strongest power from its hidden state and revealing it, from its exile to its redemption.

NEXT WEEK- Why Many People Don't Want To Be Happy

[מהספר הכרה עצמית והעצמת הנפש]



נפש האדם עשויה רבדים רבדים - שכבות שכבות, והכניסה לרובדי הנפש על ידי מהלך של הכרה עצמית והעצמת הנפש היא המפתח לחיים הטובים, ובמילים חדות יותר - היא המפתח לעצם החיים. בכדי לחיות, עלינו לעבוד את הבורא יתברך ולקיים את מצוותיו, לבנות לעצמנו צורת חיים נכונה, מתוקנת ומלאת חיות ושמחה, להוציא את כוחותינו מהכח לפועל ולפתור את בעיותינו. כמו כן, עלינו להביט אל פנימיותנו, ולהיות באחדות - עם עצמנו, עם זולתנו, ועם בוראנו. והדרך לכך הינה; הכרה עצמית ועבודה מעשית של העצמת הנפש בצורה מובנית, יסודית, היקפית ועקבית.

זה עיקר מגמתו של ספר זה - הדרכה מעשית להכרה עצמית והעצמת הנפש. כשמו - כן הוא.

בנוסף, ספר זה הינו הפתח הראשי למערכת שלמה של דרך "ארבעת היסודות", הכוללת מספר חלקים, שתכליתה לאפשר לאדם להתחבר לעצמו במקום בו הוא נמצא, ומשם להתקדם הלאה בבניית צורת החיים הנכונה לו - על כל המשתמע.

בלבבי משכן אבנה

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ספר זה עוסק בכוחות הנובעים מיסוד המים, ובו מתפרטים הכוחות השונים הנובעים מיסוד המים, בצירוף היסודות האחרים - כל פעם לפי סדר אחר ואופן שונה. רבי חיים ויטאל בספרו 'שערי קדושה' מבאר, כי המידה הרעה הנובעת מיסוד המים - היא מידת התאוה.

כח המים הוא כח יסודי באדם, שמעורר בו את כח התאוה. באופן טבעי כאשר האדם אינו עובד על מידותיו התאוה מתגלית אצלו כמידה רעה, אך כאשר הוא מתקן את מידת התאוה בשורשה - היא הופכת להיות מידה טובה. ספר זה עוסק בביאור פרטי מידת התאוה הרעה שבאדם, והדרכה מעשית לאופן תיקונה.

האופנים שבהם מתגלית מידת התאוה בנפש האדם רבים הם מאוד. בספר זה מובאים ט"ז האופנים היותר עיקריים והיותר בולטים, שבהם מתגלית מידת התאוה בנפש האדם.



בגאולתם של ישראל, ישנה גאולה כללית, וישנה גאולה פרטית. הגאולה הכללית - זוהי הגאולה של כלל כנסת ישראל, והגאולה הפרטית - זוהי הגאולה של כל נפש ונפש פרטית מישראל. היפוכה של הגאולה - זוהי הגלות. ועניינה של הגלות היא, כאשר הדבר איננו נמצא במקומו, אלא הוא גולה ומתגלגל למקום אחר. ומצד כך, בספר זה עסקנו בס"ד לבאר מהי הגלות הפרטית של נפש האדם, וכיצד היא הגאולה הימנה. לאמור, שביארנו מהי הגלות והגאולה בכל אחד מכוחות הנפש, מהכח התחתון ביותר בנפש - כח המעשה, עד הכח העליון ביותר בנפש - כח ההוויה. כיצד כל כח מתראה כאשר הוא איננו נמצא במקומו - בתיקונו, אלא הוא נמצא בגלות, וכיצד כל כח מתראה כאשר הוא נמצא בתיקונו - במקומו, בגאולתו.

אולם, כל עת שלא זכינו לגאולה הכללית השלמה של כלל כנסת ישראל, הרי שאין בידינו להגיע לגאולה הפרטית השלמה של כל נפש מישראל, אך להקטין את הגלות הפרטית - יכולים אנו, ולשם כך מיועד ספר זה.

וכפי שמבואר בדברי רבותינו, כאשר כל אחד ואחד מישראל יזכה לגאול את נפשו מגלותה הפרטית, אזי כל כנסת ישראל יזכו לגאולתם הכללית, במהרה בימינו, אמן.

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